

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

WHEN the first number of this Magazine was issued in 1883 it was the only publication of the kind not only in the United States, but in any country of which we had knowledge. Its purpose was expressed in the first number—a Magazine for the conversion of Roman Catholics to evangelical Christianity, and the enlightenment of Protestants on the doctrines and practices of the Roman Catholic Church; and we have endeavored to keep that object in view during all these nineteen years.

Inspired by the high standard we have set before us, and the tone and manner of the discussion of subjects that usually arouse heat and controversy, other publications were started by earnest, godly, patriotic men; but many of them found the work too hard and the support inadequate. THE CONVERTED CATHOLIC, however, has kept on its course, and God has blessed the work it has been doing. We think the Nineteenth Volume, of which this is the closing number, compares favorably with any of those that have preceded it. The friends of evangelical truth like the Magazine. It has kept true

to the faith once for all delivered to the saints. The simplest conception of the Christian religion is union with God through Christ, and this direct union can be accomplished by repentance and faith on our part, and belief in the word of our Lord, "All power is given unto Me in heaven and on earth," to be used by Him for those who come to Him in sincerity and in truth.

The Roman system leads men to the feet of the priest, their fellow-man, as sinful and imperfect as they are; and so it is not to be wondered at that the Christian religion has little or no effect on the great mass of these people. To enlighten them even as our missionaries go forth to fulfil our Lord's command, "Go and teach all nations," has been our purpose. This we have sought to do in the spirit of Christ, as our commission is from Him; and we have tried to do so with sympathy for their spiritual condition and with good temper and good humor in meeting the opposition that must necessarily be encountered in a work like this. While fulfilling this mission—a very necessary one—we have not lost sight of the fact that

all men need to be saved, and that there is no salvation except through the Blood of Christ. So the positive teaching of the Magazine on Christian lines has been conducive to growth in grace and to the knowledge of God for all our readers.

As we close the Nineteenth Volume in this spirit, so with bright prospects we shall begin the Twentieth Volume in our next issue—January, 1903.

Co-operation in the Work.

At this season of the year many Christian people are anxious to make some special gift to the kingdom of God in recognition of this great gift of His only begotten Son to them. And it has been impressed upon us by the number of letters we receive of similar tenor, that many of our subscribers and friends ardently wish a large increase in the circulation of this Magazine, not only among Roman Catholics, but among Protestants also. As an instance of the interest the Magazine for this year has created, we may say that the requests for the issues containing the story, "A Year in St. Margaret's Convent," have been so numerous as to leave us with few single copies. It is an excellent thing to support a missionary in India or China, and we would be the last to even wish to divert any money from such a project; but besides that good work for the heathen we can suggest an extremely valuable agency for accomplishing a similar end in a way that must produce far-reaching results. On another page will be found a communication from a Y. M. C. A. secretary in a most important Asiatic city who is glad to have THE CONVERTED CATHOLIC on his tables.

Who can begin to estimate the influence exerted by this Magazine at such an important strategic point? Surely many readers would like this Magazine to be sent to every such institution in Asia. And what about Cuba, Porto Rico and the Philippines? As the light of the Bible and of the American public school is beginning to drive out the darkness of Roman superstition and ignorance, surely it is important that such publications as ours should be sent to those countries—as well as circulated in our own—in increasing numbers that they may be added to the kingdoms of the Lord Christ.

Some months ago, Bishop Charles C. McCabe, writing from South America, showed his appreciation of this Magazine by requesting that it be sent to all the missionaries of the Methodist Episcopal Church on that great continent. Will not other friends help us to send the Magazine to the missionaries of other denominations, and to the poorly paid and self-sacrificing missionaries and pastors in our own country? We want co-operation in this work and we confidently appeal to our friends for it. Competent men say this has been a prosperous year in business of all kinds, and we hope the Christian friends who have been blessed in their work as in their faith will come to our aid in this missionary effort to enlighten Protestants as well as Roman Catholics regarding the errors of Rome and the truth of God.

The year 1902 will close with great satisfaction and the new year will begin with bright prospects if all our friends will bear in mind that a renewal of subscriptions is the highest

appreciation and the best recognition of the worth of a publication. If the work the Magazine is doing commends itself to our readers, and the manner in which it is conducted meets with their approval, we hope they will generously and promptly sustain it. Our labor will be lighter and sweeter because of such support, and the subscribers will be blessed in doing good. Such co-operation blesses him who gives and him who receives.

A Monkish Cure for Cholera.

Were the following paragraph taken from a less responsible journal than the New York *Tribune*, the Roman Catholics would not believe it. That paper (August 11) said:

The Catholic clergy of Santo Tomas is at present issuing a peculiar cure for cholera that is finding high favor with the natives," says the *Manila American*. It consists of a prayer, inclosed in a loud border and headed by an immense cross, at the base of which are inscribed the words "Jesus y Maria." Above the cross there are printed in large black type these words, "Saludable Remedio Contra La Peste" (remedy against the pest). These circulars are being sold for two and one-half cents Mexican each, and so far the sale is reported to have been enormous. They are to be found throughout the provinces, posted on the churches and the dwelling houses, and the natives seem to place implicit faith in their efficiency to ward off the plague.

The Pope and the Bible.

The Pope's recently appointed Commission of Jesuits and other priests to inquire into the criticism of the Bible that has been prevalent of late years

has received much respectful attention. We hope his suggestion to read and study the Bible will be heeded by his followers in every country. For several years we called attention to the fact that in the United States a Roman Catholic Bible fit to read could not be purchased for less than two dollars. Many of the "Letters to Cardinal Gibbons" harped upon this subject, and it is a pleasure now to note that by his orders a Douay Bible of good size and fair print has been published at one dollar. The Pope's revised Bible will have such words as "do penance" correctly translated "repent," and it should be issued without note or comment. He can publish all the explanations he pleases in other volumes. But let the Word of God be "a lamp unto the feet, and a light unto the path" for all the people; and let him issue orders to his priests to preach the Word and lift up Christ as the only Mediator. He is a venerable old man, and he may do this. We hope he will also establish a Roman Catholic Bible Society for the free circulation of the Scriptures and send out agents to sell and distribute the holy book, like the Protestants. In many things the Roman Church is learning from the Protestants and copying their ways. We hope this will be one of them. And in that hope we wish the Pope a Merry Christmas and a Happy New Year. Should he fail to act on these suggestions we will be disappointed, and our good wishes do not count.

But without any reserve and from our heart of hearts, as we close this number of the Nineteenth Volume of the Magazine, we wish all our readers the greatest happiness and prosperity that our Heavenly Father can bestow on them.

CHRIST'S MISSION WORK.

IF the attendance at the Sabbath services in Christ's Mission is not as large now as in other years because a majority of the members of the congregation and friends who attended regularly have moved away and settled uptown, leaving the Mission a downtown work with crippled resources, the number of those who call for advice, counsel and help has not diminished. Rather there is an increase in this part of the work. And priests and Catholic people continue to find their way to the Mission as a place where they may find light, hope and comfort in the spiritual struggle to learn the purpose and way of God in dealing with them. A person has a hard road to travel in this world who turns away from the religion of his fathers to seek the truth of God and find rest for his soul. To such persons the Mission continues its blessed ministry.

Last month a priest called at the Mission saying he was sent by the Rev. Dr. Stevenson, the new pastor of the Fifth Avenue Presbyterian Church, where Dr. John Hall had so long ministered as the foremost Protestant clergyman in New York. This priest, a very intelligent man of thirty-five, had just come from his parish in Canada, and he desired to become a teacher in some school or college. He said he was now a Protestant Christian at heart, but he did not wish to take any public stand that would excite opposition among his former friends. As a great many priests like this gentleman have come to Christ's Mission, and all have been helped by such counsel as suited their particular cases, this friend was encouraged to

persevere in his purpose to enter upon a new life. He is a man of character and respectability, and by God's blessing he will succeed in his efforts. Above all other things he was told that he must seek the Lord as a little child with confidence and trust, realizing his own weakness and imperfection, and casting aside all the foolish notions and false teaching of the priesthood. If he would trust in Christ alone as his Saviour and obey Him as Lord and Master, as so many others had done who had come to Christ's Mission, he would be blessed and life would wear a new aspect to him, and the Mission would be of service to him until he was well established.

NO REGULAR SALARY.

A letter received from a priest inquiring what salary he would receive if he came to Christ's Mission was answered by the statement that as Mr. O'Connor never had a salary during the twenty-three years that he has been laboring in this city, no inducement of that nature could be held out to any priest who wished to leave the Roman Church. But if he gave evidence that he was sincere and earnestly desired to lead a Christian life, the Lord would surely provide for him what was necessary in whatever honorable calling he might pursue. Fifty per cent. of the priests of Rome in the United States would abandon the Pope's service if they could be assured of a salary that would afford them a respectable livelihood. But they have had no business training; no other profession or skill at any trade than saying mass and hearing confessions and preaching regulation sermons that require no thought. Some few have been teachers of the classics, dead languages and musty theology

for which there is no demand in the world outside the monasteries. The condition of such men is pitiable when their consciences rebel against the doctrines and practices of Rome. But though the struggle be severe and the way difficult and the road hard to travel, if they have faith in God as their Father and in Christ the Saviour, the Spirit of God will guide them if they shake off the trammels of Rome and learn to walk in the Christian way of life. It is a privilege to help and encourage such men.

A FORMER JESUIT.

A man who had been twelve years with the Jesuits has been a frequent caller at Christ's Mission for the last two months. He has had a woful experience since he left the order, and he says he has good reason to abominate all monks. He told the Jesuits of St. Francis Xavier's Church in Sixteenth street that Christ's Mission was helping him to obtain employment, and they were furious.

Another Roman ecclesiastic who came to the Mission last month is a young man who had studied for the priesthood in Rome and was a teacher in Mexico. After his first visit to the Mission he was advised to procure testimonials from the society of which he was a member. In due course he obtained the following letter from the Superior of College of St. Joseph in Mexico City, dated November 23, 1902:

"The grace of Jesus, Mary and Joseph be always with us. (Gracia de Jesus, Maria y José sea siempre con nosotros.)

"According to your desire I am pleased to testify that during the time you were in this College and in our house at Rome your conduct was ex-

cellent and your capacity for instruction and study above the average, both in this College in Mexico and in Rome.

"JOSE MARIA VILASCEA."

This young man, who speaks Spanish, French and Italian, will prepare for the ministry of the Gospel.

The Head of Princeton Seminary.

All lovers of sound doctrine will rejoice that Dr. Francis L. Patton, who resigned from the presidency of Princeton University last June after fourteen years of service, has become the head of Princeton Theological Seminary. Princeton has always been the bulwark of orthodoxy, and as Dr. Patton has been uncompromising in his attitude toward the "new theology" that casts doubt on the integrity of God's Word, he will be a worthy successor of the great scholars, Drs. Hodge, Green and others, who made Princeton famous for sound doctrine. Since the death of Dr. Green a few years ago, Dr. John DeWitt and his associate professors have worthily maintained the traditions of Princeton.

Dr. Patton believes and teaches that the Bible is the infallible Word of God, and his voice has always been raised against the introduction of ritualistic practices in evangelical churches. A few years ago (1897) at a meeting of the alumni of the theological seminary, he said:

"Some Presbyterians have gone so far as to observe Good Friday and it has come now to this question, not how long will Presbyterians observe holy week, but how soon will they use holy water."

Dr. Woodrow Wilson, the new President of Princeton University, is an elder in the Presbyterian Church and a son of the manse. He is the first layman elected to the presidency of Princeton.

KIND WORDS.

The Rev. John D. Wells, D.D., the oldest, most honored and best beloved minister of the Presbyterian Church in Greater New York, writes as follows:

My DEAR BROTHER O'CONNOR:

I cannot withhold the expression of my admiration of THE CONVERTED CATHOLIC. It is full of light. It gives me joy and hope. You have evidently returned from your vacation with strength renewed, and in conscious possession of spiritual power, because you are one with Christ in life and love and service, and the Holy Spirit glorifies Him by receiving of the things that are His and showing them to you. Hence the ever-increasing simplicity, preciousness and power of your editorials and reports of your addresses, etc.

The recent numbers of your Magazine are especially strong. "A Century's Conflict Between France and Rome," and "An Address to Dissatisfied Priests," in the September issue, are worth far more than the subscription price. Indeed, everything in the Magazine is good and useful, even when it reveals wickedness.

I am quite impatient to see the end of "A Year at St. Margaret's Convent." I am sorry to hear that so many subscribers are careless, and forget or neglect their obligations to you and THE CONVERTED CATHOLIC.

Yours sincerely,

JOHN D. WELLS.

From a distinguished physician of Philadelphia:

REV. JAMES A. O'CONNOR.

Dear Sir: I must write to tell you of the satisfaction I have in reading THE CONVERTED CATHOLIC, and to

compliment you on the skill, wisdom and good taste with which it is edited. Of the many publications that come to my reading table, this is the only one that I literally read from beginning to end—every word; and many of your contributions I re-read. One in the September number, "An Address to Dissatisfied Priests," will be read many times, and cannot help but be of great benefit to every reader, not only clergymen beginning to realize the tyranny and errors of Rome, but to parents having children who are preparing for a business career. It conveys such a deep and abiding impression of the dignity of trade and of the fine character of the man who wrote it. You feel, this is a cultured Christian gentleman, interested in his brethren, engaged in business, yet living the intellectual life, and that he is an illustration of his own text, *Digne attente et devote*. He makes me think of Sir John Lubbock and others of the many devout laymen who are the glory of the present age, except that your contributor has a philosophic calm and a stately lucidity of expression that is perhaps even superior to those of the author of "The Pleasures of Life." Won't you thank him for me, and tell him that I shall see that his paper is read by many people? Augustine Baumann's paper is also a good one; but all are good.

How is it that the men you help to leave Rome are so capable? I know many priests, and, except scholasticism, which they know only in a very confused way, their information is limited to what they get from newspapers.

I said this morning at breakfast, "I wish I could send \$100 a month to Christ's Mission." Some day I may be able to do something for your work.

With great admiration, M. W.

This quaint letter is from a friend in this State who in sending his subscription for this year and 1903 says:

"I intend to subscribe for THE CONVERTED CATHOLIC as long as God spares my life and gives me the means. I get interesting information out of it that I cannot obtain from any other source that I know of. I believe you to be a thorough Christian and a true patriot of this country.

"I can see, I think, the time is coming when the words you utter will be ringing in the people's ears. If it be ever so light a ring your name will be extolled as a man on the watch tower who gave warnings that should be heeded by both sinners and Christians, and all lovers of liberty and justice. I wish, if it were in harmony with God's will, that I was a rich man. I would then see you assisted financially, so that I might help to lift a certain amount of burden from your shoulders, and know that there are many precious friends of yours whom you would like to see helped. There are many things I would like to say, but this may, by God's grace, be sufficient.

I was a sailor at one time and was in quite a number of different countries. I could see plainly even at that time of my careless life the vast difference between Protestant and Catholic countries. Superstition, bigotry and deceitfulness seemed to be the tendency of the people of the latter countries. Where all or nearly all are members of a church it seemed strange to me so many were regardless of the truth. I know there are many such in our country, but, thank God, not to that extent among the members of churches

called Protestant. There cannot be much virtue in a man, no matter what religion he professes, if he does not hold tightly to the truth. I have not seen much in that man as yet who held truth lightly.

"Go onward, Brother O'Connor, and divulge the truth of Rome's doings, and may the Lord bless you with His Spirit abundantly."

T. W.

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This postcard comes from the secretary of a Y. M. C. A. branch in a very important Oriental port:

DEAR CHRISTIAN FRIEND:

I am overjoyed to find THE CONVERTED CATHOLIC on the tables of our reading room. I have always read it, and greatly appreciate it. It is a publication that deserves more publicity. Please send me subscription forms and, if possible, specimen copies for distribution. I shall canvass for the same free.

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The president of one of the largest colleges in Minnesota, in a recent letter to a friend, said:

"I greatly appreciate THE CONVERTED CATHOLIC which you have sent us. I read it carefully and wish I could distribute it by the thousand. We have several bound volumes of it in the college library, and I wish to have all the years complete.

"I see that it advertises two books that I wish to add to our library—"Priests and People in Ireland," and "Five Years in Ireland," both by McCarthy. They contain much information that I wish our students to read.

"I have all the classes once a week in Bible study, and I let no opportunity pass to expose the false teaching of the Roman Catholic Church."

Thanksgiving in a German Evangelical Church.

[Jersey City "Evening Journal," November 25, 1902.]

Rev. James A. O'Connor, pastor of Christ's Mission of New York City, and editor of "The Converted Catholic," preached a patriotic Thanksgiving sermon in the First German Evangelical Church Sunday evening. He said in part:

"To the Pilgrim Fathers with an open Bible in their hands and thanksgiving in their hearts for deliverance from the evils threatening them do we owe the festival of Thanksgiving. They founded a government giving liberty and freedom to all.

"We should be thankful that they, and not the people of Columbus and Spain, settled in the United States, giving religious as well as civil liberty to all who followed them here. The unprogressive conditions materially, mentally and spiritually prevailing throughout the countries of South America might then have been ours. An open Bible, freedom of conscience, the equality of all men before God, the privilege to worship Him in spirit and in truth, these are the 'inalienable rights' of all citizens under the American flag. I see no danger from economic conditions, these resulting from the selfishness and sinfulness of human nature. These evils have always existed.

"The danger lies in the loss of freedom of conscience. There is only one force in our country that denies this right, as sacred as the right to life, liberty and the pursuit of happiness, and this power that intervenes between the soul and God is directed and controlled by a foreign hierarchy. That power is taking the Bible out of

our public schools, where the children are formed into a homogeneous people, and when the Bible is out the schools are godless.

"The Bible must be kept in our public schools, but to be read without sectarian bias. We must be vigilant if we wish to preserve our institutions. The American flag must continue to stand as the symbol of civil and religious liberty, and this, our country, the place where everyone may worship God according to the dictates of his own conscience."

The church was tastefully decorated with American flags. The choir sang, "O, Lord, How Manifold are Thy Works," and "God be Merciful Unto Us," while the congregation sang the same hymns in both English and German.

Premier Combes' Good Work.

Among other recent actions of the French Government that inspire hope for the future of the Republic are those bearing upon the question of intoxicating drinks. The Government has been giving its serious attention to this subject, and one of its recent decisions is likely to have far-reaching results for good in many directions.

A despatch of November 29, 1902, says that the Government will only recommend Parliament to grant authorization to the religious Order of the Cistercians at Lerins on condition that the members of it give up their distillery for the production of intoxicating drink. The correspondent also says that the application for authorization made by the monks of the Grande Chartreuse is among those that the Government intends to refuse.

Premier Combes, the ex-Abbé, is

proving to be the strongest force for good in all directions in the French Republic. The curtailment of the power of the religious orders, so serious a menace to the preservation of the Republic, is only one of his many notable achievements. The Pope does not love him, but he is afraid of him, and, remembering the disastrous consequences to the Roman Church of the violent measures taken against Luther and others in the sixteenth century, he wisely remains silent.

If he should denounce M. Combes as an apostate, a rebellious priest and an enemy of the Church, the French premier would immediately cause the Concordat to be abolished and drive every Roman agent—bishops, priests, monks and nuns—out of France.

It must be remembered that early in his career the First Napoleon contemplated the substitution of Protestantism for Romanism as the religion of France; and that he found a compromise in the Concordat, which placed the clergy in subjection to the State for a consideration of annual subsidies.

Last month Premier Combes suppressed the salaries of seven members of the hierarchy who had been the leaders in drawing up a manifesto for presentation to the Senate and Chamber of Deputies against the action of the Government in its efforts to regulate the religious congregations of monks and nuns according to the law passed last year. By the Concordat the prelates were forbidden to take collective action in criticism of the Government, and seventy-two of them were guilty of this offence.

A remarkable scene occurred in the Chamber on the first of this month,

when Premier Combes presented a list of fifty-four male religious orders, which the Government asked the Chamber not to authorize.

His announcement was accompanied by considerable disorder. As each order was named the members of the Clerical Right party chanted, amid laughter, "Pray for us."

M. Lasies, Anti-Semite, shouted: "You look, M. Combes, as though you were saying your litanies."

Evidently ex-Abbé Combes, who resembles a good-natured priest in personal appearance, read out the list of names with as much satisfaction as a pious Catholic would recite the litany of the saints or the rosary of the Virgin Mary, to which so many indulgences are attached.

As in Reformation times, it is evident now that the work of liberating souls from the bondage of Rome and giving liberty to the people over whom that Church has tyrannized, is the privilege of those who have experienced the evils of that system, and rejoice in the liberty with which Christ has made us free.

Every Christian and every lover of freedom should honor those who have labored in such a noble cause. Opposition to the Roman Church and the evangelization of the Catholic people will be the great work of the twentieth century in every country, from which the largest and most beneficial results for the glory of God and the good of humanity and the preservation of liberty will be attained.

"The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

"The Friars Must Go!"

Such was the result, unanimous, except for one dissentient, recently arrived at after debate by the Epworth Reading Circle of the Ashland (Pa.) M. E. Church.

One of the members of this circle, in preparing for the debate, wrote to us, asking for some information on the subject, and we sent him, besides several copies of the *CONVERTED CATHOLIC*, the valuable report of the Taft Philippine Commission, known as "Senate Document 190."

It is difficult to see how any individual in the world, however liberal he may be in his ideas, could possibly think it wise or right for the friars to remain in the Philippines if he believed the statements contained in those official reports. But it must be confessed that many of the facts therein set forth are so bad that they might well be received with incredulity did they proceed from any less unimpeachable sources.

Cardinal Gibbons, however, in his sermon in Baltimore on the first Sunday in this month, referred to the unspeakable friars as "those much-maligned men in the Far East," and compared them with the monks and nuns in Baltimore, who, he said, "occupy more time every day in religious exercises than the average Christian does on Sundays." He did not tell his hearers that the "religious exercises" of the nuns consist simply in the repetition of the decades of the rosary and in the recitation of the "office of the Blessed Virgin Mary" in Latin, which language not one Sister in a hundred understands. "Talking like hens," was the expressive phrase of the late Archbishop Hennessey, of Dubuque, in referring to this

"religious exercise" of the poor nuns.

Cardinal Gibbons added that these monks and nuns "rise early, after indulging in as much sleep as is barely necessary for the wants of nature. They do not fare sumptuously, but eat of the plainest and simplest food." It was Father Edward McGlynn who said that while the vow of chastity taken by the monks and nuns kept them from marriage and family life, the vows of poverty and obedience conduced to the greatest happiness of those who took them. For the vow of poverty assured them of at least three square meals a day. "and," said he, "no rule of any religious order is more strictly observed than that of obedience to the sound of the bell that summons them to the refectory."

The religious orders here will in time become as rich as the friars in the Philippines, though by different methods. There they robbed the people outright; here they get what they can from the pliable politicians and the superstitious members of their Church, and then take to the streets, begging from house to house, as the nuns do in all our large cities, levying on the saloons and the dives and other resorts where bodies and souls are destroyed for money. The Cardinal, who is as cunning as a fox, did not mention this feature of the monastic life.

As it is evident that the whole power of the Roman Church will sustain the Friars, our Government must be on the alert.

A friend in Maine in sending the money for his magazine for this year, says: "When I offer the Magazine to my friends, I tell them that it is one of the cleanest pieces of reading there is to be had."

The Roman Church Unduly Favored.

Regarding the appointment of Roman Catholics to office under our present Republican government, the conservative and careful *Congregationalist*, of Boston, the organ of the Congregationalists of New England, the descendants of the Pilgrim Fathers, says, in an editorial article in its issue of November 22:

"Mr. Roosevelt may be counted upon as no other President could have been to see that Roman Catholics have a proportionate share of the federal offices, here and in the dependencies. But why, having been made a member of the commission, did Judge Smith find himself at the head of the educational department of the insular government? As a man loyal to his conscience and his Church, can he administer a system which is to be non-sectarian? Or is his selection part of a compact arranged at Rome by which the Roman Church, practicing its whilom opportunist policy, sheathes its hand of steel in a glove of silk, and ignoring all its objections to a non-sectarian school system as found in France or the United States, accepts the situation for the sake of having a control which it hopes sooner or later to turn to its own, at present hidden but never forgotten, ends?

"We shall await developments with exceeding interest, and we rest assured that no administration, however popular, can contemplate venturing the challenge which would come were it to make its permanent policy the union of church and state in the matter of education in the Philippines. Secretary of War Root, in his letter of instructions to Governor

Taft when the latter was about to set out for the Vatican, said: 'One of the controlling principles of our government is the complete separation of church and state . . . This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion.' We cannot doubt that this is the deliberate and unsettled position of the government."

FATHER DOYLE AND THE CITY COLLEGE.

Among the things for which the Roman Church is thankful at the end of the year is that through the influence of a few Catholic professors, the baccalaureate sermon to the graduating class of the College of the City of New York was preached in St. Patrick's Cathedral by the Paulist Father Doyle. About half the young men who listened to him were Jews. Father Doyle's special mission in life is to seduce Protestants from the light they enjoy into the darkness of Rome. It seems strange that such men should be allowed to have anything to do on such an occasion. The public official who invites such men as Doyle to college exercises expecting that any word of approval should be uttered, does not realize that should the Roman priest say anything in commendation of our school system he would be false not only to his own conscience but to his Church, for none know better than the priests that the Catholics who go through our public schools are very far indeed from being the same sort of Catholics that their fathers and mothers are, and that it is only a question of time when many of them will leave the Church and become Protestants.

"Priests Can Do No Wrong."

By the Vatican Council of 1870 the Pope of Rome was declared infallible. That means that he cannot err. Previous to that Council it was the Church that was declared infallible. Infallibility in the case of the Pope does not necessarily carry with it impeccability, though the terms are frequently confounded. In former times it was a maxim that the King could do no wrong, and it was only natural that Roman Catholics should imagine that the Pope could do no wrong. They even go further and think that a priest can do no wrong. It has been frequently alleged that the baser sort of priests have abused this belief on the part of the people—especially women—for evil purposes.

This belief in the impeccability of priests is not confined to the ignorant and superstitious Catholics, but is shared in by many of the men, even those who attain prominence in public life.

A politician in St. Louis, Colonel "Ed." Butler, was recently convicted of bribing members of the legislature and sentenced to three years in the State prison. He was a Roman Catholic, and when he was first accused of this crime he had a quarrel with the priest of his parish, Father Coffey, who had publicly denounced him. In his reply to the priest, Colonel Butler said: "The attack of Father Coffey was unjust, and no other Catholic priest could have made it. Father Coffey is a Catholic priest and I am a Catholic. I was born a Catholic, reared a Catholic, and am still a Catholic. Father Coffey knows that I am a Catholic. He knows that I was reared by a good old Catholic mother, and that I was

taught from earliest youth that, no matter what a Catholic priest might do or say, I was not to resent it. To a Catholic, a Catholic priest can do no wrong. I would rather a thousand laymen would attack me than a Catholic priest."

Possibly Colonel Butler did not divide the "boodle" with the priest, as the Tammany Hall politicians have been known to do with the clergy of New York. The power of the priest over the people rests upon their belief that he can save their souls by giving them absolution for their sins and offering masses and prayers for them. They have been taught that the priest is another Christ—*Sacerdos alter Christus*—and hence their dependence on and confidence in him.

That the priests teach this monstrous doctrine now as in former times is proved by the report of a sermon that appeared in the *Boston Globe* last October, when, at a meeting of the alumni of St. Mary's Seminary of Baltimore (our old *alma mater*), held in the Cathedral at Boston, the Rev. J. B. Troy, of Norwood, Mass., in the course of his sermon, said: "The priest is another Christ. Now, Christ is God and man. The priest is not God; he is only man. Therefore, he cannot be just as Christ was. He is not Christ. He is another Christ—that is, he is like unto Christ. That is, Christ uses him as His agent. He speaks in the name of Christ when he discharges his duty as a priest."

This is a monstrous doctrine, a most degrading superstition, which every Christian should help to destroy. This can best be done by enlightening the Roman Catholics and making known to them the blessed gospel of the Son of God, who is the only mediator, the only Saviour, and who will receive all who come to Him in repentance and faith.

OBITUARY.

REV. HAMILTON MAGEE, D. D.

During the last few months many notable Christians who did noble work in the Master's service have been called away from the activities of this life. Among these may be mentioned Dr. Hamilton Magee, so well known to all English-speaking people as the editor of *The Christian Irishman*, in Dublin. He was one of the most honored Presbyterian ministers in Ireland, and his brethren nobly supported him in his great work of spreading Christian knowledge among the Irish Roman Catholics. We often heard the late Dr. John Hall speak of him as one of his dearest friends. They had been classmates in college, and after graduating they became missionaries to the Catholics in the west of Ireland, with two other young ministers. Indeed, while they were in college these young men used to meet together once a week to pray for the exaltation of Christ's kingdom, the destruction of corrupt Christianity and the conversion of Roman Catholics.

Dr. Magee was the last of this noble band. Their work lives after them, for when they started out there was very little interest in the evangelization of the Roman Catholics. All through his life Dr. John Hall manifested the liveliest sympathy with such work, and Dr. Magee devoted all his energies to it. He was the head of the Irish Mission to Roman Catholics, and though by reason of ill-health for the last few years he was removed from active participation in the work, his counsel was as invaluable as ever. He was one of the first Protestant gentlemen who welcomed the Rev. Thomas Conellan

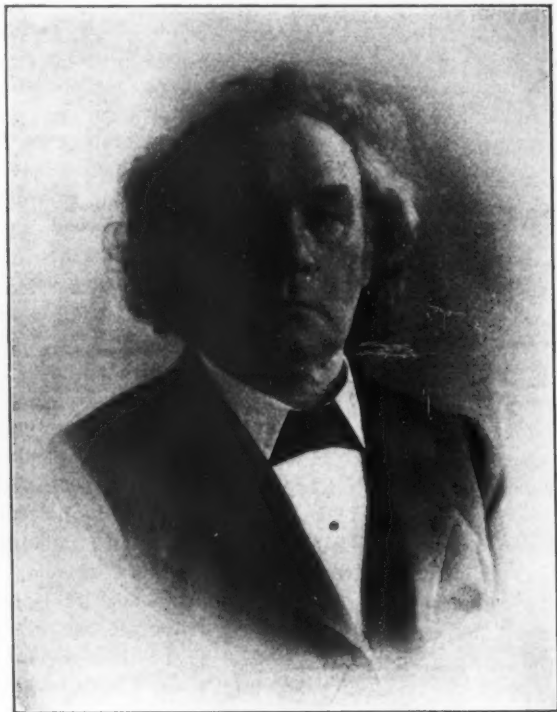
out of the Roman Catholic Church in 1887, and continued his friendship for the former priest to the last. The religious press of all denominations in Ireland published during the month of October long and eulogistic articles on this distinguished minister's career, and all of them made reference to the close friendship that existed between him and Dr. Hall. They were both great Irishmen, endowed with the traditional eloquence of the race and gifted with the delightful humor that characterizes the intellectual Irishman.

MR. JOHN KENSIT.

The death of this brave champion of evangelical truth in opposition to the ritualism of the Church of England and the Romanizing tendency that is so prevalent among the Anglican clergy was deeply lamented by all Protestants in England. He was the victim of the hatred and bigotry of the Roman Catholics and Ritualists. He died in a Liverpool hospital from the effects of a deadly assault by one of a mob that had been waiting for him at the close of one of his meetings. Mr. Kensit came into prominence a few years ago, when, at a Good Friday service in one of the Anglican churches in London, he saw the people kissing and adoring a crucifix while they said, "Hail! Holy Cross, we adore thee!" He protested against such idolatry, and, seizing the cross, he bore it toward the door of the church, when he was intercepted and the service was brought to a close. An appeal to the courts followed, when Mr. Kensit was censured. But he appealed to the whole English people, and, with a band of Wycliffe preachers which he organized, he went up and down the

country, preaching and lecturing against the idolatry of Rome and the less justifiable idolatry that is creeping into the Church of England. He

was a brave and good man, a devoted Christian, and he is sincerely mourned by the Protestants of England.



REV. JOSEPH PARKER, D.D.

Another great Englishman, the Rev. Joseph Parker, of the City Temple, London, the foremost Congregational minister in Great Britain, died last month. Next to Mr. Spurgeon Dr. Parker was considered the greatest exponent of evangelical Christianity in England. His church in London was always crowded, and he was a voluminous writer. In personal appearance he was not unlike Henry Ward Beecher and the present well-known pastor of Lafayette

Avenue Presbyterian Church, Brooklyn, the Rev. Dr. David Gregg. The resemblance of Dr. Gregg to these two great preachers is so marked that the picture of Dr. Parker could be taken for a likeness of the Brooklyn pastor.

—
The Rev. Hugh Price Hughes, the distinguished Methodist minister, was another great Englishman, and a great Christian, who departed last month.

The Voice and the Hand.

In Roman Catholic countries no excuse or palliation is ever offered for the crimes of the Inquisition or the other cruelties perpetrated by the Church. In Protestant countries like the United States and England, however, the leaders of that Church often seek to throw dust in the eyes of the people by a show of liberality and indirectly condemn the methods employed by the Roman Church in former times to destroy its opponents—and whether consciously or not, every Protestant is opposed to the Roman Catholic Church.

At the meeting of the National Civic Federation in this city this month, one of the labor leaders, Mr. Gompers, said the labor unions had the right to establish their own code of ethics. To this Archbishop Ireland replied:

"Of course every association has its right to establish its own code of ethics. Every church establishes its own creed, or, rather, puts forth a creed that is its own, but not every church has the right to go out into the streets and the public places and say, 'If you don't come to my code of ethics I'll hit you.'"

The report says there was laughter at this sally of the prelate-politician. But probably only a few of the large assembly present knew that the Roman Catholic Church has always and everywhere claimed such right, and has exercised it even to the destruction of the dissidents wherever it had the power. It "hit" the founders of Protestantism in the sixteenth century, and all the reformers in the Church before and since that period. It "hit" the Protestant missionaries

in South America and other Catholic countries, and is still "hitting" them whenever it can.

We could a tale unfold if we entered upon a relation of the "hitting" methods of the Jesuits and other Roman ecclesiastics that have come to our knowledge. But as we have studiously avoided all reference to such persecutions we will not be turned aside by Archbishop Ireland's sophistry. As the labor unions are so largely in control of Roman Catholics, it is only natural that they should have adopted Rome's methods in dealing with the non-union men. Archbishop Ireland can safely be "liberal" in the United States. But "the voice is Jacob's voice. The hands are the hands of Esau." In Rome he would talk differently.

When renewing their subscriptions for the new year we hope our friends will try to interest others and send an additional subscription for some one whom the Magazine would benefit.

My Christ.

[In the Roman Catholic churches Christ is represented as a little child.]

The Christ I worship is no helpless mite,
Upheld by Virgin Mother's loving arms,
He is a Man of War for all my fight,

Whose power is mine to save me from
all harm.

The Christ I follow is no weakling child,
With footsteps feeble, hesitating, slow;
God-Man in stature, He moves through
world's wide,

Well knowing all the way which I
should go.

The Christ I fight for is no infant small,
In swaddling clothes, although of royal
birth;

He is my Sovereign Lord, before whom
all

Mankind shall bow, as King of all the
Earth.

T. C. M.

Requiem Mass Swindle.

Last month a man called on Father Henry A. Brann, of St. Agnes' Roman Catholic Church, in East Forty-third street, this city, and said he wanted to get a high mass offered up for the soul of his mother.

"How much is the price of a high mass, Father?" asked the man, who afterward gave his name and address as Frank Richards, of 317 West Thirty-sixth street.

As there is no regular schedule for high masses, Father Brann sized up the man as to his probable resources, and answered, "Ten dollars."

The man thought it a little too cheap, and so he said he would give an extra dollar, which offer Father Brann accepted. The payment, however, was made by a check for \$25, which Dr. Brann accepted and duly deposited, after giving the man \$14 in change. As requiem high masses with music generally have the right of way, it is probable that Father Brann said that mass next morning. Some days later he learned from his bank that the check was "no good," and he informed the police authorities, who arrested Richards and found that he had swindled many other priests in the same way.

This man was sentenced to six months in the penitentiary, and Father Brann was out \$14.

The mother of the swindler was not dead, and, therefore, the mass could not benefit her soul. Whom did it benefit? In the Roman Catholic Church the mass is said to be a repetition of the sacrifice of Calvary in which the Lord Jesus Christ is offered up by the priest, but in an unbloody manner.

What a mockery of the awful tragedy of Calvary!

Who was the greater swindler in this transaction, to which so much space was given in the New York papers—the man who tendered the worthless check, or the priest who offered up "the holy sacrifice of the mass" for a mythical soul, and was paid for the same by a bogus draft?

The Roman Catholics are asking themselves: Is it true that a priest can, in such a case, offer up Christ? As surely as there was no soul to be prayed for and no genuine money to compensate the priest, so surely was there no Christ subject to the manipulation of this priest of Rome.

The Roman mass, in which the priest pretends that he can bring Christ down from above to the altar by the utterance of the words, *Hoc est Corpus Meum*, is as much a swindle as the act of Richards in obtaining Father Brann's \$14 in the way described.

A Sure Hope.

A venerable friend writes:

"I am almost 82 years old, and my wife who was almost 83, was buried last Sabbath. She had had a long siege for years, and my income has been small, but God has been good to us. My wife was a devoted woman of God for seventy years, and has died in the faith. Bless God, her faith in God never faltered in all that time. She had long waited for the boatman, and he has now come and taken her across the River to her home in the Great Beyond."

—, Wis.

DEAR SIR: We like to read THE CONVERTED CATHOLIC. Two of our relatives have left the Roman Catholic Church and have joined the Congregationalists, through reading the magazine.

Monks for Porto Rico.

The Redemptorist Order has sent two of its most zealous priests to Porto Rico to establish missions there. As this is the religious order of which the Rev. A. Lambert was a member before he renounced the priesthood, the question naturally arises, Was it to counteract the good work Brother Lambert is doing as a Protestant missionary in Porto Rico that this step was taken? The Redemptorist Order, like all the Roman Catholic societies, is very rich, and by the lavish use of money in establishing schools, asylums and houses of refuge, these monks hope to neutralize the work of the Protestant missions in the island. It is not to spread the religion of Christ that these monks invade Porto Rico. It is to prevent the people from receiving the ministry of the Protestant missionaries. During the four hundred years that the Roman Church had dominion in the Spanish possessions nothing was done by it to elevate the people. Now that American Protestants have entered upon the work the monks rush in to warn the people against them. It is on the same principle that the public schools have been attacked; if there were no free unsectarian schools the Church of Rome would not have established parochial schools. If Protestant missionaries had not gone to Porto Rico, the Roman monks would not trouble themselves about the wretched condition of the people there.

We hope all the missionaries in Porto Rico will be sustained by the people at home. Their work will now be harder, for they will have to meet not only the open hostility of

the Roman agents, but the secret, wily, Jesuitical methods of these unscrupulous men.

A lady writes from the West for the Magazine to be sent to a family whose young daughter is attending a Roman Catholic school. She says: "Please send them the numbers containing the story 'A Year in St. Margaret's Convent.' I hope it will do them good. The father told me yesterday that of the 300 pupils there, over 200 are Protestants. It does seem so strange to me that Protestant parents should place their girls and boys in Catholic schools.

"God bless you in your noble work!"

A friend writes from New York State: "A friend of mine and his family are Roman Catholics, but they are very nice people. I have been thinking about them a great deal, and have wondered how I could reach them with the truth.

"I cannot think of any better way than to send them THE CONVERTED CATHOLIC for a year, for if anything will open their eyes to see the truth, that will.

"My earnest prayer is that the Magazine will be used to their conversion."

A minister writes from Canada: "I have taken your Magazine for fifteen years.

"I like it better and better; in fact it is growing better all the time. I have been forty-six years in the ministry, and have never found any paper or magazine so true to its profession as THE CONVERTED CATHOLIC, and that sticks so closely to its text. I like it, too, because it teaches the doctrine of inward purity working into outward holiness of life and character."

THOUGHTS ON WAR.

BY GENERAL S. M. HARRIS.

GENERAL SHERMAN is reported to have said: "War is hell." That it is the work of the Prince of Darkness, none can deny. But God is greater than the Devil, and overrules all things to His own glory. Accordingly He makes good to come out of evil; and every war of which history tells us, has brought good to mankind by being overruled for the removal of some great evil—and so has contributed to the advancement of the world to a better condition, by putting it under more favorable circumstances.

Now, the question is, "Is war ever justifiable?" When I commenced this series of articles for *THE CONVERTED CATHOLIC*, I received a pamphlet on war, by Wickliffe, sent to me by a Friend, Mr. Josiah W. Leeds—a man whom I have never seen, but with whom I have long been acquainted through the press, and for whom I entertain great respect and a high regard; recognizing in him, as I do, a member of the Church Invisible. On the flyleaf of this pamphlet he had written, in pencil, a quotation from one of my articles, to the effect that I always like to learn a lesson from any one able to advance my knowledge on all subjects, whether secular or religious. He evidently intended to have me learn something on the subject of war from his pamphlet. When the war of the rebellion broke out, my views of war were not far from those entertained by my good brother, Mr. Leeds; and so my first purpose was to have nothing to do with it. God, however, so ordered

His dealings with me that I came to see my duty in a very different light, and by the force of circumstances I was led to engage in it. In so doing, I had, as the readers of my "Reminiscences" know, His constant approval, protection and blessing.

I now hold a war for conquest in detestation, and think it can never be justified. But a war in the interest of truth and righteousness, a war for the protection of government, is a patriotic duty, sad and terrible as it must always be in its consequences.

It was my fortune to be engaged in several hard fought battles, and to see fields of carnage strewn with the dead, the dying and the wounded. A more terrible scene cannot well be imagined. It was my fortune also to see the Shenandoah Valley laid waste by the torch, and everything that could be used for the sustenance of an army destroyed.

Did not this look like the very extreme of wickedness? And yet all this destruction was made necessary by the requirements of military strategy and so was justified by the laws of war. War, I think, is to be accepted as God's way of punishing men and nations. War, looked at from God's side, is a judgment.

The results that have come to us from our Civil War completely justify the war for the Union.

If Mr. Leeds will read Bancroft's account of the action of his brethren, the Friends, of Philadelphia, for the protection of the Moravian Indians, who put themselves under their protection against Rogers' Partisan Rangers, I think he will say with me that they did right—and so he will concede to me all that I ask on the subject of war.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

VIII.

NEW YORK, December, 1902.

Sir.—Americans visiting Europe are unanimous in declaring that, as the Jesuit Priest Sherman said after his visit to Porto Rico a few years ago, Catholic countries have no religion. It is true that churches abound in those countries and priests and monks are much in evidence, but the attitude of the great mass of the people toward the church is that of hostility or indifference. The Pope himself, the self-styled prisoner of the Vatican, is held in contempt by the Italian people, and the religious orders in France are dispersed by the Government, with the consent of the people. The educated classes in those Catholic countries are not only skeptical, but avowedly atheistic in their views, while the toiling masses and the illiterate are the prey of anarchy. This is the product of the teaching of the Church of Rome that established an Inquisition to suppress freedom of thought and imposed the penalty of death for non-conformity to doctrines that were contrary to revelation, to reason, and the rights of man. There is no religion among the people in those Catholic countries.

For many years I have predicted that a similar condition would prevail among the Catholic people in the United States. It is the boast of your church that it is always the same in every country, and in one sense that is true. The same dead Christ is on your altars, the same statues and pictures confront the worshippers as they enter your churches, the same prayers to the dead persons represented, and the same pagan ceremonies are found everywhere. In New York, as in Rome, Paris and Madrid, the same doctrines are taught, and the "religion" of the people is the same. The outward aspect is different here, as the conditions of life in our country are different from those in Europe. But at heart—in their spiritual and moral life—the people who have had no other sources of inspiration, no other means of enlightenment than what your church afforded them, are the same in every region of the globe. It would not be difficult to give theological and philosophical reasons for this, and in future letters I may do so, but at present I will confine myself to a concrete instance.

Last month, for three successive Sundays, competent men, under the direction of the Church News Association of this city, took the census of the attendance at public worship in all the churches of the Borough of Manhattan, that is, in the city proper, before the consolidation of New York with Brooklyn and the adjacent towns. The count has been admitted by all to have been most impartial, as the enumerators were conscientious men, who sought merely to get the facts. I will not enter into the details of the figures obtained, as the press, secular and religious, has given the statistics, but I will take the summary presented by such a careful paper as the *New York Independent*, always friendly to you and your church, and from it we learn that while the attendance at the various Protestant churches was 77 per cent. of their claimed

membership, the Catholic attendance was under 61. The Roman Catholics, adds the *Independent*, were not unfairly discriminated against, as the attendants at the early morning masses were included in the count.

More startling still was the falling away in the number of men that attended the services in the Roman Catholic churches. There can be no mistake about the figures, continues the *Independent*, which make the men in the Protestant churches 31 per cent. of the total attendance, while in the Catholic churches they were but 22 per cent.

Statistics are dry reading, Cardinal, but these figures show that out of every one hundred Catholic men in New York seventy-eight do not attend church, that is, do not go to mass on Sunday. Surely that shows contempt for the Catholic religion. One of the commandments of your church is to go to mass on Sunday, and this is as binding as the decalogue. It is a mortal sin to break that commandment, as deadly as to eat meat on Friday or to say sheol to the Pope. And one mortal sin, according to the teaching of your church, sends the soul to hell. One may go to confession to a priest and obtain forgiveness for that or any other sin, but if the commandment is repeatedly broken there can be no absolution—the priest cannot forgive him—"and out of hell there is no redemption," to quote again your doctrinal teaching. So it appears that, speaking generally, the men in New York do not believe in your church nor heed its teaching. They have lost faith in it, like the men in Paris and Rome and other Catholic cities. And what is true of New York may be said of Chicago and Philadelphia and of the other strongholds of Rome in this country. It is true then that as in Europe so in the United States the great majority of the men who have had no spiritual or moral training but what your church afforded them are without any religion at all. This is a state of things that bodes danger to our country. There is no power in your church able to recall those men to the faith of their fathers. Whatever influence you could bring to bear upon them has been already exercised—fear, threats, condemnation and final excommunication. All in vain. They will not return to you, any more than the people of Italy will restore his temporal power to the Pope. Your church has lost these men forever, Cardinal, as surely as the men in Catholic countries are out of your church. There is one way by which these "lost" souls could be saved, but as a Cardinal of the Roman Church you cannot lead them in that way; that is, to preach the Gosjel to them. You remember the story of the old priest who was continually scolding his people for their shortcomings. One Sunday some strangers, a Christian man and his friends who were visiting in the neighborhood, attended mass in that Catholic church, and the old priest was thundering at his people as usual. At the close of the service the gentleman expressed his sympathy with the priest at the difficulty he had in managing such an unruly congregation.

"My heart is broke from them," said the old man. "For twenty years I have been scolding them like this, and they're not one bit the better for it. They do not mind what I say; they're incorrigible; I do not know what to do with them."

"It is too bad," said the gentleman, "that your efforts should be fruitless and that your ministry should be ineffectual. I suppose you have tried every method you could think of to make them better?"

"Yes, sir," answered the priest, "I have said mass for them every Sunday, and heard their confessions at stated periods, and given them plenty of penances, even to making some of them say the rosary for a month, but it's no use."

"Excuse me for the suggestion," said the gentleman, "but did you ever preach the Gospel to them?"

"What!" cried the priest in amazement mingled with indignation, "would you have me waste the blessed Gospel on the likes of them?"

As you, Cardinal, and the other bishops and priests of your church cannot preach the Gospel to these people who are falling away and who now have no religion—for it is no part of your system to lift up Christ as the only Mediator, the only and all-sufficient Saviour—it is the duty of the Christians of the United States to step forward and say, these people should not be allowed to perish in irreligion without some effort being made to save them. The Roman Church has failed here as in Europe and South America to make its followers Christians, and something should be done to save them, and to save our country from the fate that has befallen Catholic nations. The preaching of the Gospel will have the same influence over them as on others who have received it. Missionary work among the Catholics of the United States is as necessary and is becoming as imperative as it is in any country of the world. Save the people, and save our country, is a call that should ring throughout our land, louder than the cry for the salvation of China or Japan, needful as that work is. Your church cannot save the people, Cardinal. It has been weighed in the balance and found wanting.

Even while writing this, we see to what condition another of the Catholic nations has been brought by the doctrines and practices of your Church, which has kept them in a state of moral degradation, without Christian civilization or a sense of political responsibility or commercial honor; and we see the danger to our country from any alliance of whatever nature with such people. There is no religion in Catholic countries, and a people without religion will ever be a menace to civilization. The Republics of South America are all Catholic countries, in a chronic state of insurrection, the prey of priests and politicians. And now when one of them is threatened with invasion by England and Germany, the danger is imminent that our country may be drawn into war to enforce the Monroe doctrine, which forbids the acquisition of territory on this continent by European powers. It would be the irony of fate, if after we had driven Spain out of this continent, we should go to war with England and Germany to protect Venezuela from the punishment she deserves. How you and your Pope and all the high priests of Rome would rejoice to see our great Protestant Republic at war with Protestant England and Protestant Germany in the interests of Catholic Venezuela! This is a danger which may God avert. Will you say Amen to that prayer?

Yours truly,

JAMES A. O'CONNOR.

A YEAR IN ST. MARGARET'S CONVENT.

BY P. H. C.

CHAPTER XXVIII.

In connection with the Convent, but entirely separated from the school department, was a building designated as the "Monastery," in which a large number of nuns, sometimes more than a hundred, resided, leading lives of greater seclusion than those employed in teaching.

This Monastery the nuns of the school were now about to enter, going, as they term it, into "Retreat," in accordance with a rule of their order, which requires every member to pass some period of each year in strict seclusion, during which time they are supposed to give themselves entirely to the duties of religion. Among the means for promoting that object, a rigid silence is enjoined on those practising the rule, "and many other such things they do."

Helen was to be one of the company now going into "Retreat," and a few days previous, Sister Catherine entered the little room appropriated to her protégé, and, handing her a volume, said: "Here, Helen, is the life of an American Saint, which Father —— has sent you. It happens that I do not know the particulars of her life, for it has but lately been translated into English" (and Sister Catherine was not learned in the languages), "but I shall make myself acquainted with them as soon as you have done with it. I do not doubt you will find in the blessed Saint Rose of Lima, a model worthy of your imitation."

Helen received it eagerly—a new hope sprang up in her heart—an American saint! Surely she should now find something more congenial to her mind than the gross and distorted narratives she had studied, and with which, in spite of her reverence for "authority," she was forced to acknowledge she could feel no sympathy.

"It will, however," added the nun, "be an act of piety very proper at this time, to abstain from looking at it until after you have entered on the religious exercises at the Monastery."

"I have nothing to do," suggested Helen, "and you say it is a good book."

"An excellent book, indeed," said the sister, "it comes well recommended; but remember, my dear, acts of self-renunciation like this cannot fail to obtain for you the favor of God. To punish ourselves, my dear, is to honor God."

Helen had never read the words of the Christian philosopher, "The Lord holds in his hand the cup of affliction, and pours out of it, when, and as much as he will;" but they accorded well with the judicious blending of love and discipline to which she was accustomed during her mother's life, and this contriving of crosses, which she heard so much extolled, and saw practised in the Convent, was a source of painful exercise to her mind; her habits of obedience and the reserve of her character, however, often deceived her directors as to the effects of their instructions, and now, without gainsaying Sister Catherine, she laid aside the book until the appointed time, when she again took it up. She glanced at the prefaces, of which there were two, one

to the American edition, and the other to the English, by the translator, F. W. Faber. She read in the latter: "Catholic readers who may not have been in the habit of reading the lives of the Saints, and especially 'the authentic process of the Congregation of Sacred Rites,' may be a little startled with the life of St. Rose." * * * "The judiciousness of publishing in England, what are actually classical works of piety in Catholic countries, is a question which the result alone will decide, and that possibly at no distant date. All that need be said here, is that it has not been done in haste, in blindness, or in heedlessness, but after grave counsel and with high sanction."

The inexperienced mind of Helen gathered little from these and similar significant paragraphs, and she passed eagerly to the history of her proposed model. Rose was born in Lima, the capital of Peru, in 1586, christened Isabel, "but three months after, her mother and several other persons, seeing a beautiful rose depicted on her face, while asleep, they called her by no other name than Rose, which name the Archbishop of Lima gave her in confirmation; but she, fearing this might be the effect of vanity in her parents, was much disturbed about it, and went before a statue of the Blessed Virgin to make known her uneasiness. Our Blessed Lady," says the veracious historian, "immediately consoled her, assuring her the name of Rose was pleasing to her Son Jesus Christ, and that as a mark of her affection she would also honor her with her own name, and that henceforth she should be called Rose of St. Mary. So that of all the saints whose names God Almighty has changed by extraordinary favor, our blessed Rose is the first, and perhaps the only one, whose surname has also been changed by heaven. Passing over many miracles during infancy, at the age of five years she consecrated to Jesus Christ, irrevocably and by vow, her virginal purity, by the promise she gave Him never to have any other spouse but Him alone." "She preserved her baptismal innocence till her death."

"One of the stratagems she practised in order to avoid accompanying her mother in the visits she paid to her friends and relatives was to rub her eyelids with pimento, which is a very sharp sort of Indian pepper." Rose not being able to prevent young men from falling in love with her, invented all sorts of means to disfigure herself. "She made herself pale and livid with fasting. She sought to destroy her delicate white complexion—she washed her hands in hot lime to take the skin off them, and to prevent others from feeling any pleasure to which the sight of her might give rise. She shut herself up and went out but very seldom, once remaining four years without leaving the house. Notwithstanding all these precautions she was not able to prevent several persons from seeking her in marriage. Nothing seemed so delicious to Rose as suffering. She sprinkled her food with sheep's gall, and washed her mouth with it every morning. She was known to make a moderate sized loaf and a pitcher of water last her fifty days. She remained seven weeks without drinking a drop of water or other liquor. She once passed eight days without any food only the bread of angels, which she received in the holy communion." "When necessity compelled her to take a little water to assuage the burning heat which consumed her, she took it warm, to mortify sensuality in the pleasure she might have felt from drinking cold water."

With iron chains and other instruments of penance, she practised such terrible austerities that her confessors were obliged to restrict her in the use of them. "After she became a nun, she was not content with a common sort of discipline; she made for herself two iron chains, with which she gave herself such blows every night, that her blood sprinkled the walls and made a stream in the middle of the room, so prodigious a quantity did she draw from her veins." This discipline touched with pity those who were in the house, and "her confessor commanded her to use moderation: she obeyed, but begged so earnestly, that he could not refuse her the permission to take five thousand more stripes in the course of three or four days."

"She rubbed herself with nettles, making her body an entire blister, and with thorns which entered deep into the flesh and drew the blood; she wore a hair shirt armed underneath with needles to increase her excessive pain by this ingenious cruelty." "She exposed the soles of her feet to a hot oven, and kept them there till the pain of her half-roasted feet quite overcame her." She was a delicate creature, and numerous attacks of illness gave her plenty of occasion of natural suffering.

"What astonishes us," continues her biographer, "in her conduct is, that she suspended the interior joy with which Almighty God favored her in her greatest sufferings, for fear that this spiritual sweetness might extend to her body, and that by making it participate in the delight of her soul, her insupportable sufferings might be softened. We may say that her pains were unmixed with any consolation." To copy the thorny crown of Christ she made herself a crown of pewter, studded with little sharp-pointed nails; she put it generously on her head without fearing the pain it would inevitably cause her. She wore it several years, but only as a preparation for a more cruel one, in which she fixed ninety-nine iron points; she wore this during the ten last years of her life." * * * "Fearing that her hair, which was beginning to grow, would prevent these points from entering in, she cut it all off, excepting a handful, which she left on her forehead to hide this penitential crown from the eyes of men. * * * To increase the pain she changed every day the place of this crown, causing new wounds, or re-opening those which were beginning to heal. * * * Her mother and the rest of the family did not perceive this crown for a long time, nor her endeavors to hide it from their view. * * * Every time that the devil tempted her, she pressed this crown three times on her head with her finger, in honor of the most holy Trinity; and this mortification made her always victorious over his attacks." "After her death a great servant of God kissing respectfully this instrument of penance, felt himself interiorly inflamed with the love of God, and was at the same time perfumed with a heavenly odor, which was a sign to him that Almighty God had accepted this new sort of torture, which the blessed Rose had invented to mortify herself."

"The blessed Rose had read in the life of St. Catherine of Sienna, her dear mistress, that Jesus Christ had raised this seraphic lover to so great a degree of glory and favor, that He espoused her solemnly in the presence of the Blessed Virgin, St. Dominic, and of several other saints. Though the love she bore to the same Divine Saviour made her sigh after the enjoyment

of a similar grace, the consciousness of her own misery and nothingness kept her in such profound humility that she would have thought it a crime to harbor the thought, or to favor a single desire of it; and this very humility, which made her judge herself unworthy of it, was the precious portion which captivated the heart of the Son of God, and induced Him to honor her in a similar manner." "He disposed her for this divine alliance by miracles." * * * "She seemed to hear an interior voice saying, with great sweetness, 'Rose, my beloved, give me thy heart,' as if Jesus Christ wished her to understand by this enigmatical representation that He would give her His heart in exchange for hers, and renew in her person the miracle He had formerly performed in favor of St. Catherine of Sienna, when He took away her heart in order to put His own in its place."

"One night, when the blessed Rose was absorbed in contemplation, Jesus Christ appeared to her as a most beautiful man, and told her with a smiling countenance that she was an object of His love; and after this delightful assurance He showed her an almost innumerable troop of virgins, resplendent with brightness, who were occupied in sawing and cutting marble, and He invited her to join the number of these chaste spouses, whom she saw employed in this hard labor. She began to consider in her mind this scene, which ravished her with admiration, and at the same instant she saw herself covered with a mantle woven of gold and precious stones, and she was placed in the company of these happy virgins." * * *

While she was soliciting by her tears the pardon of a slight negligence she had committed, "she saw that the Blessed Virgin had a smiling countenance; and that, after having looked upon her graciously, she turned to speak to her Son, and, as if she had received from Him a favorable answer to her request, she turned her eyes again toward the blessed Rose, as if to congratulate with her on the happiness to which she was going to be raised. Our Saint, transported with a sweet joy which she did not usually feel, raised her eyes to look at the Son of God, who, looking at her again, caused a torrent of delight to flow into the soul of this chaste lover, and said to her these tender and loving words: 'Rose of my heart, I take thee for My spouse.'" * * * "As her humility, however, made her still apprehend some delusion in this grace of which she judged herself very unworthy, Jesus Christ, to give her confidence, graciously confirmed to her the truth of the alliance he had contracted with her in the presence of His holy mother." * * * "When a learned man who directed her, urged her to declare to him what gift her heavenly Spouse had bestowed on her as the pledge of His love and their alliance, she confessed that she was not possessed of eloquence sufficient to express the magnificent liberality which God had exercised in her regard, without considering her unworthiness." * * * "Several persons of known sanctity saw her enter heaven, with a palm in her hand and a crown resplendent with light on her head, which our Blessed Lady had placed there, to acknowledge by this favor the service she had rendered her."

The writer has endeavored to give some fair specimens of a book, every page of which contains similar statements, set forth for the admiration and imitation of American women, and which, in the note to the American edition,

speaks devoutly of the saints who have "worshipped the same immaculate Virgin Mother, said the same beads in her honor, and that of her Beloved, and practised the same devotions" as the Catholics of the present day. If Helen was disappointed in one respect, there was yet a fascination in the volume which ensured its entire perusal. It was the fascination of horror. She had not, indeed, read "the authentic process," and Sister Catherine had doubtless exercised all her discrimination in the selection of the models she had exhibited to her hitherto, with very partial success; but here was related, with infinite gusto by the author and translator, a series of self-inflicted tortures which must have incapacitated any one for usefulness, besides numerous disorders to which Rose was, by her delicate nature, subject from infancy to death, and yet in another connection, it was affirmed she performed more active labors for her family and the Church than it is possible for a person in health to do; and yet again, that she spent twelve hours of the day in religious exercises, and often remained in the same position on her knees for several days together, refusing even to lean against the slightest support.

Such glaring contradictions, such disgusting self-mutilations, such sensual exhibitions of the Lord Jesus, shocked alike Helen's sense of truth and her notions of holy things; and disciplined and perverted as her mind had been to receive the teachings of those in authority, she could only feel with regard to St. Rose, pity that any one who desired to serve God should have been so misguided, and indignation that His gifts should have been so despised and abused, instead of being used to His glory.

Debarred from conversation, with little save reiterated forms to occupy her, the thoughts suggested by the narrative continued to occupy her; and far from being willing to adopt the American saint as her model, the conclusion of the "Retreat" found her in a more unhappy state of mind than before. The restraints of that season being removed, Sister Catherine lost no time in interrogating her pupil as to the result, and particularly as regarded her study of the Saint, for in the mean time she had made herself acquainted, as she had proposed, with "the blessed St. Rose," and perhaps felt some misgivings about having given Helen this "classical work of piety." Being thus closely questioned, Helen, with her usual simplicity and with more than her usual freedom, stated some of her difficulties. Disconcerted at the unexpected boldness of expression, distressed and irritated by objections she could not satisfactorily answer, the nun reproached her pupil for want of faith, and then, after making vehement appeals to the warm-hearted and motherless girl, she drew from her legendary store pictures more suited, as she thought, to captivate her imagination, and did not leave her until the web of thought, so laboriously and skilfully woven over her mind, and so rudely broken through the priest's mistake, again spread its meshes of error in fair and promising proportions.

A few days after Sister Catherine encountered Helen, as she passed hastily to her room, and a glance at her face revealed such an expression of anguish that the nun followed her. Helen stood flushed and excited; no tear

moistened her eyes, but they flashed as Sister Catherine had never seen them before.

"What has happened, daughter?" using the endearing name she often gave to Helen, as she drew her to her. "Has any one injured you?"

Helen was silent.

"Will you tell me, dear?"

"Don't ask me—I can tell no one," said Helen, bursting into tears, as she relaxed under the affectionate caresses of the Sister.

"Some misunderstanding, I think," resumed the Sister, "which most probably I can explain. Was it at confession?"

"No one can explain it," exclaimed the excited girl, "I want no explanation! I shall never go to confession again."

"Say not so, daughter; this will pass off—you have misunderstood something, doubtless. Speak not so of holy penance! Without it you can make no progress in holiness. Penance, I may say, is the life of the soul, since to it, says the Catechism, belongs in so special a manner the efficacy of blotting out of sins, that without it we cannot by any means obtain, or even hope for remission of sins."

Helen was silent.

"Yes, my child," continued the Sister, "it further says, 'the voice of the priest pardoning our sins is to be heard, even as that of Christ the Lord, who said to the paralytic, "Son, thy sins be forgiven thee." The absolution pronounced in the words of the priest, signifies the remission of sins which it accomplishes in the soul. There is no crime which the sacrament of penance does not remit."

"So I have heard," answered Helen, indignation again taking the place of fear, "that it can make even that good and holy against which all virtue revolts."

Her intense excitement, however, gradually subsided under the soothing and affectionate explanations of Sister Catherine; but that person, not willing to trust so important a crisis to her powers of persuasion, sought the assistance of the Superior, and it was not long before that lady, in an interview with the insulted girl, sought to give the affair the same interpretation. "It is simply impossible, my child," she said, "that the priest could have meant otherwise than right: you have been deceived. The enemy of souls has in some way perverted his words to you; and to discontinue confession would be to fall into his snares: however, my love, if you choose, you shall go to Father Mayhew, and I advise you to go speedily, lest Satan get the advantage over you in this little matter;" and with many tender expressions of regard, and directions to mention to no one any misunderstanding at confession, since it is a mortal sin to disclose anything which there takes place, Helen was dismissed. Her abhorrence of the confessional, however, continued such as to resist both the importunities of her directors and the superstitious notions she had imbibed of its necessity; but under the perpetual conflict of mind, her fragile frame sank, the delicate limbs lost their rotundity, the faint flush left her cheek, and with languid step she took her daily exercise in company with the ever vigilant Sister Catherine.

(To be continued.)

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The Converted Catholic for 1903.

As the years go by and the number of volumes of THE CONVERTED CATHOLIC increases, our readers kindly say the Magazine grows better each year. This is very encouraging, and as we hope additional years have brought increased knowledge and a ripe experience, we trust our readers will have no reason to complain of the volume for next year. At least we shall do our part with zeal and earnestness. The serial, "A Year in St. Margaret's Convent" will run into the new year for some months. This "true story" has greatly pleased our readers, young and old, and we have had some difficulty in supplying back numbers containing the early chapters. We hope it will be published in book form, though the big publishing houses say they should have advanced orders for several hundred copies before they would undertake it. If two hundred of our subscribers would order one copy each at one dollar, a well-known firm would publish the book. Meantime the story with the early chapters can be had in the bound Volume of THE CONVERTED CATHOLIC for this year. The price of the bound Volume to our subscribers is \$1.25. The remaining chapters of the story will be sent in proof with the bound volume.

As previously announced, the gifted writer of "A Year in St. Margaret's Convent" has published another book,

"Aimée's Marriage," which sets forth the Jesuitical tactics of the Roman Church in creeping into wealthy Protestant families. That book, a handsome volume of 534 pages, will be sent free for one new subscriber to THE CONVERTED CATHOLIC.

The "Letters to Cardinal Gibbons" will be continued next year, and some facts about the Jesuit Society and their extraordinary power and prerogatives, not generally known, will also appear in Volume XX.

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